

# How to travel according to the Sunnah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful







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Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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# Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**

# Taking the Parents' Permission

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*Chapter One*

The first point a person should observe when travelling is seeking the permission of their parents. It doesn't matter how old you are, you should always observe this etiquette. Call your parents before travelling and seek their permission.

There is a remarkable story narrated from Shaykh Abdur-Razzaq al-Badr, may Allah preserve him, where he was invited to travel from Saudi Arabia to the UAE in order to give da'wah. He originally agreed, but later informed the organisation that invited him that he was no longer able to come. It transpired that his reason for cancelling was because his mother did not grant him permission to travel. One of the things that makes this story so remarkable is that Shaykh Abdur-Razzaq al-Badr, may Allah preserve him, is a grandfather! Yet despite his maturity in age, it didn't prevent him from seeking permission from his parents to travel, and even cancelling his entire trip when that permission was not granted.

There is an equally remarkable story narrated from Shaykh Abdullah ibn Saalih al-Ubaylaan, may Allah preserve him. He was invited to travel to the UK in order to give da'wah, but he immediately declined without hesitation. His reason for declining so quickly was that his mother has not permitted him to visit the UK and other non-Muslim countries like it.

The lesson we can learn from both of these stories is that if you intend to travel, then make sure you seek permission from both of your parents. If they don't grant you permission, then it's best not to travel, because of the Du'a you will get from it. Any good that you would have achieved from travelling, the reward will still be written for you, in shaa Allah. There is also a responsibility that is placed on the shoulders of the parents. If the child needs to travel for something very important, then in shaa Allah, the parents will not prevent them from doing so.

We can also see the importance of this principle in the Sunnah of the Prophet ﷺ, from the following two narrations:

1 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ " أَحَى وَالِدَاكَ " . قَالَ نَعَمْ . قَالَ " فَفِيهِمَا فَجَاهِدْ " .

**Abdullah b. 'Amr said that a person came to the Messenger ﷺ and sought permission to participate in Jihad, whereupon the Prophet ﷺ said: "Are your parents alive?" He said "Yes". So, the Prophet ﷺ said "You should put in your best efforts (in their) service".**

Sahih Muslim 2549a

It should be noted that the Prophet ﷺ told this man to serve his parents, despite genuinely needing people to participate in battle! This clearly shows the importance of taking permission from your parents.



Another narration mentions:

2 عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ قَالَ أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أُبَايِعُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ ابْتِغَايَ الْأَجْرِ مِنَ اللَّهِ . قَالَ " فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ " . قَالَ نَعَمْ بَلْ كِلَاهُمَا . قَالَ " فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ " . قَالَ نَعَمْ . قَالَ " فَارْجِعْ إِلَى وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا "

'Abdullah b. 'Amr b. 'As said: There came to the Messenger ﷺ a person who said: “I pledge allegiance to you for migration and Jihad, seeking reward only from Allah”. He ﷺ said: “Is one from amongst your parents alive?” He said: “Yes, of course, both are living”. He further asked: “Do you want to seek reward from Allah?” He said: “Yes”. Thereupon Allah's Messenger ﷺ said: “Go back to your parents and accord them benevolent treatment.”

Sahih Muslim 2549d

The meaning of this hadith is not just for the man to go back to his parents. Rather, he should go back to his parents and be a good friend of theirs.

So, this is the first thing we should do when we intend to travel. If you travel, and you have your parents making Du'a for you back home, only Allah knows the reward you will get!



# Travelling on a Thursday

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*Chapter Two*

The second etiquette a person should observe if they want a very productive, successful journey full of barakah is to try and travel on a Thursday. This is an etiquette that many people are heedless of. The fact that the Prophet ﷺ travelled on Thursdays, means that there is a wisdom behind it, even if we are not aware of it.

Ustadh Abdulrahman Hassan, may Allah preserve him, mentions that he generally travels on Thursdays. However, there were two occasions where he didn't travel on a Thursday and his flight was delayed and he stayed in the airport longer. This isn't the reason we should travel on Thursdays – and it may not always happen like this – but we should desire to travel on Thursdays because we will be following the Sunnah of our beloved Prophet ﷺ, as per the following narration:

1

عَنْ كَعْبِ بْنِ مَالِكٍ، قَالَ قَلَّمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ فِي سَفَرٍ إِلَّا يَوْمَ الْخَمِيسِ .

**Narrated Ka'b ibn Malik: It was rare that the Messenger of Allah ﷺ set out on a journey on any day, but on a Thursday.**

Sunan Abi Dawud 2605

This narration shows us that it was very rare for the Prophet ﷺ to travel, except that he ﷺ left on a Thursday. He ﷺ would specifically ask about the day in order to travel on a Thursday. Sometimes, he ﷺ would stop mid-way during a journey, and not resume his ﷺ journey except on a Thursday.

So, this is something we should try and implement in order to follow the Sunnah of our beloved Prophet ﷺ. Perhaps your journey may take longer than one day, but what is important is that you start it on a Thursday.

# Having a Farewell (Traveller's Perspective)

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*Chapter Three*

The third etiquette a traveller should observe if they want to travel according to the Sunnah is to make sure they greet their family when they are travelling. There are some people who don't even tell their families when they intend to travel, and just sneak out of the house! This is in opposition to the Sunnah of our beloved Messenger ﷺ.

1

عن مُوسَى بْنِ وَرْدَانَ ، يَقُولُ : أَتَيْتُ أَبَا هُرَيْرَةَ أُودِّعُهُ لِسَفَرٍ أَرَدْتُهُ ، فَقَالَ أَبُو هُرَيْرَةَ :  
أَلَا أَعْلَمُكَ يَا ابْنَ أَخِي شَيْئًا عَلَّمَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الْوَدَاعِ ؟ ،  
فَقُلْتُ : بَلَى ، قَالَ : قُلْ : " أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ "

**It was narrated from Moosa Ibn Wardan that he said: “I came to Abu Hurayrah (radiya Allahu ‘anhu) in order to bid him farewell (before) a journey I had intended (to set out on).” Abu Hurayrah said (to me): “Shall I not teach you – O nephew of mine – something the Messenger of Allah (ﷺ) taught me – something I say when I bid farewell (to others)?” I exclaimed: “Yes, of course!” He said: “Say: (I leave you in the protection of Allah, the One in Whose care nothing is lost.”**

Makārim al-Akhlāq, Al-Kharā'itee. Hadith no. 777

This narration shows how the companions were with their community. They were eager to impart benefits, and they were also eager to learn! This Du'a is beautiful because whatever is put in Allah's protection, He will never forsake it. He is the best of those who protect.

It's important for the Muslim to greet his family with this prophetic greeting rather than saying bye or anything else. The Sunnah is that you clearly use these words. If you make this Du'a, then in shaa Allah, you will return back to a family who have been protected in their health and iman.

Ibn Rajab al-Hanbali, may Allah have mercy on him, extracted from the narration that mentions “protect Allah's boundaries and He will protect you” that the protection for you is also a protection for your children, because nobody only wants to be protected on their own without their children being protected.

It's important to greet all your family members, bid them farewell, and ask their forgiveness if you have wronged them in any way, because it's possible that you might not return from your journey. That's one of the reasons why this Sunnah is very important.



# Having a Farewell (Resident's Perspective)

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*Chapter Four*

There is also a Du'a that the resident should offer to the one who is travelling.

1

عَنْ سَالِمٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا اذْنُ مِنِّي أُودِّعُكَ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُودِّعُنَا . فَيَقُولُ " اَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ "

**Salim narrated that Ibn `Umar used to say to a person that intended to undertake a journey, “Come close to me so that I may bid you farewell as the Messenger of Allah (ﷺ) used to bid us farewell.” Then he would say: “I entrust to Allah your religion, and your trusts, and the last of your deeds.”**

Jami` at-Tirmidhi 3443

When Abdullah ibn ‘Umar, may Allah be pleased with him and his father, would offer this greeting – he would bring the person close to him. The resident asks Allah to protect the traveller’s religion because when you travel, you might go to a place you are not known, and it is therefore more tempting to follow your desires and do whatever you want.

The person you make this Du'a for will return back with a strong religion, in shaa Allah. It’s worth pondering over whether we really make these Du'as for our children and family members when they travel? If we do, then in shaa Allah, Allah will protect them. It’s important to put these things in place so that we can receive the protection of Allah.

The Du'a also mentions the last actions of the traveller. It’s the last actions that you do in life which really matter. So, for Allah to protect those last actions for you is something that is truly profound. Perhaps you’ve been doing something for 20 years, but what really matters is the last minutes of your life.

# Having Travel Companions

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*Chapter Five*

The fifth etiquette the traveller should observe if they want to travel according to the Sunnah is to choose righteous companions to accompany them on their journey. Some people love to travel on their own, but it is better if they have righteous friends or family members that travel with them.

1 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّكَّابُ شَيْطَانٌ وَالرَّكَّابَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ "

**The Messenger of Allah (ﷺ) said: A single rider is a devil, and a pair of riders are a pair of devils, but three are a company of riders.**

Sunan Abi Dawud, 2607

Look at this profound hadith. The Prophet ﷺ referred to the person who is travelling on their own as a Shaytan, and the two people who are travelling together as Shaytans. As for a group of three people who are travelling, he ﷺ did not call them Shaytans. So if you're travelling, don't just travel on your own. Rather, take people with you – unless it is a circumstance that dictates you have to travel on your own.

Who should you look for to accompany you on your journey? Righteous people. Do not be in the presence of people who will make you worse in your worship and obedience to Allah. Be with people who you can revise The Qur'an with, people who will encourage you to do voluntary acts of worship and to remember Allah, people who will discuss Islamic issues with you so you will benefit from their conversations.

The scholars mention the reason why being in a gathering is better than travelling on your own. It is because anything could happen to you, and nobody will know. Some of the scholars did mention that perhaps this hadith would not apply to the modern world we live in today, because nobody really travels on their own. Rather, people board a plane with many other people. However, if we take the hadith upon its apparent meaning then it is referring to people who are travelling with you – and not strangers that happen to be on the same plane as you, even if you are all going to the same destination.

Also, remember that the people you choose to travel with are a reflection of who you are, so observe carefully who you choose to be your friend. As the Prophet ﷺ said:

2 الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَن يُوَافِقُ

**The Messenger of Allah (ﷺ) said: "A person is upon the religion of his friend, so let one of you look at whom he befriends."**

Al-Mustadrak 'alā As-Saheehayn, 7526



# Choosing a Leader for The Journey

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*Chapter Six*

Now that you have chosen righteous friends to accompany you on your journey, the next thing you should do in order to travel according to the Sunnah is to choose a leader for the group. Before the journey begins, it's very important to make sure one of you is in charge, as the Prophet ﷺ said:

1

قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ "

**The Prophet (ﷺ) said: When three are on a journey, they should appoint one of them as their commander.**

Sunan Abi Dawud 2608

Sometimes it is already known by default who is in charge, in which case it doesn't need mentioning. However, if there are three people who are all on the same level of hierarchy, then they should appoint one person from the three to be the leader. The hadith specifically mentions if you're in a group of three people. If it's two people, then it's different. However, if your group consists of three people or more, then there should be a person who is appointed as the leader.

The rest of the group should not disobey or argue with this person, as long as he is calling to that which is good. This teaches us the concept of order and leadership, as well as the concept of listening and adhering to someone other than yourself.

As Muslims, this quality is weakening in us. Many people nowadays unfortunately say things like "I don't need to listen to anyone" or "who are you to tell me what to do?" Our religion is not like this. Even in the prayer, there is one person who leads everyone else. In a country, there is a ruler who governs the country, and our religion tells us to obey him. So, when you're travelling in a group of three or more people, then our religion tells us to appoint one person as the leader and for the rest of the group to listen to him. Of course, this doesn't apply if he is calling you to disobey Allah! If he tells you to do something haram, then of course you don't listen to him. However, if there is a disagreement on the journey – such as whether you should stay in this location or move to the next one – then the leader should make the decision, and everyone should follow him so the group can remain united.

Some of the scholars also took from this hadith that this is a command from the Prophet ﷺ, and it is therefore obligatory to appoint a leader! However, the bulk of the scholars say that it is highly recommended and not obligatory.

The person who is chosen to lead should not only be the person who has the most religion, but also someone who is wise. It should also be someone who has influence over the rest of the members of the group. So, if there is someone who is older than everyone else, then perhaps they are the one who should be chosen. If everyone is roughly the same age, then you should choose the person who has the most knowledge and wisdom. Other factors to consider is who is the most experienced in travelling, and who knows the land you are travelling to best. These are all factors to consider – and once the leader is chosen, the rest of the group should follow, even if there are other members who have more religious knowledge than the leader. Rather, their religious knowledge should push them to be foremost in listening and obeying the appointed leader.

# The Du'a of Rukoub

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*Chapter Seven*

This course is not only designed to make your journey successful and prosperous, but it is also designed to help you travel in accordance with the Sunnah of the Prophet ﷺ. This is important because anything that is done in accordance with The Qur'an, the Sunnah and that which the pious predecessors were upon will be long-lasting and pleasing to Allah. In contrast, anything that is done without these three things, the benefit and the beauty in it will come to an end.

The next etiquette someone should observe if they want to travel according to the Sunnah is to make the Du'a of mounting a riding beast.

Ali bin Rabi'ah said: "I witnessed Ali having an animal brought to him to ride. When he placed his foot in the stirrup he said: 'In the Name of Allah,' (Bismillāh) [three times]. So then, once he had ascended upon its back, he said: 'All praise is due to Allah.' (Al-ḥamdulillāh) then he said:

**Glory is to Him Who has subjected this to us, and we were not able to do it.  
And, surely, to our Lord are we returning**

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ \* وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

**Then he said: 'All praise is due to Allah (Al-ḥamdulillāh)' – three times –  
and 'Allah is the Greatest (Allāhu Akbar)' – three times – 'Glory is to You,  
indeed I have wronged myself, so forgive me, for indeed  
none forgives sins except You**

سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Then he laughed.

Jami` at-Tirmidhi 3446

The reason why 'Ali, may Allah be pleased with him, laughed when making this Du'a is because the Prophet ﷺ also laughed when he ﷺ made this Du'a. 'Ali also asked the Prophet ﷺ why he ﷺ laughed, and he ﷺ replied that Allah laughs when his slave says:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allah also says: "My slave knows and recognises that I am the One who forgives, and I am the One who punishes". So, this is an important Du'a that we should make whenever we mount our riding beast, and if we do this, then this makes Allah laugh.



# The Du'a of Safar

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*Chapter Eight*

The next etiquette the traveller should observe if they want to travel according to the Sunnah and have a prosperous journey, is to make the Du'as of travelling.

1 عن ابن عمر أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا، وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْإِثْرَ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

**Ibn ‘Umar said that when God’s messenger sat on his camel to go out on a journey, he said “God is most great” three times. Then he said, "Exalted is He who has made this subservient to us, for we had not the strength for it, and to our Lord do we return. O God, we ask Thee in this journey of ours for uprightness, piety and such deeds as are pleasing to Thee. O God, make easy for us this journey of ours and make its length short for us. O God, Thou art the Companion in the journey and the One who looks after the family and the property in our absence. O God, I seek refuge in Thee from the difficulty of travelling, unhappiness in what I see, and finding harm has come when I return to my property and family."**

Muslim 1342

The word كان kaana in the Arabic language shows that the Prophet ﷺ would do this very frequently. If he ﷺ returned back to his ﷺ family, he ﷺ would say:

2 آيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ  
**"Returning, repentant, serving and praising our Lord."**  
 Ibid

So, the Prophet ﷺ would glorify Allah when travelling and express his ﷺ gratitude towards Allah, the Most High. Allah is the One who gave us this blessing of being able to travel the Earth and to go from one destination to another, especially in the modern world where it is so fast & easy to travel long distances. Allah has made this extremely easy for us, whereas in the past, people would travel for months on end.

Then you exalt and glorify Allah in this Du'a. Think about it, you are flying on the plane and the plane goes into the sky. All of this is the creation of Allah. Allah didn't make pillars to hold up the sky, which the planes would have to keep dodging whenever they traverse on a particular path. This is a blessing and a favour of Allah upon us. This Du'a is affirming all of this for Allah, and acknowledging that it is from Him. Even if a human being made the plane, it is Allah who gave him the intellect and the mind to do so. Allah is the One who organised and structured this human being in a way that allowed him to do this. So, whatever the human being does, by default the praise goes back to Allah first and foremost.

We also acknowledge through this Du'a that we are going to return back to Allah. This world is a journey, just like our travelling is a journey. One day we will be in the dunya, the next day we will be in the hereafter. So, when the traveller embarks on his journey, he is reminded of the journey from this life to the next. The return to Allah is something that is totally guaranteed. Whereas, returning to your family after a journey is only a possibility. So, the Muslim should be more conscious of the return to Allah than the return from his travels.

Then look at what the Du'a says; “Oh Allah, we ask you in this journey of ours for piety, righteousness and to make this journey of ours a means to get closer to You. We ask You in this journey of ours that we do actions that are pleasing to You. Oh Allah, make our journey very easy for us, and distance us from any hardship. Oh Allah, You are our companion in this journey and You are the One we have left to protect our family. Oh Allah, I seek refuge in You from the problems from travelling, and the evil things that are seen, and to return back to our families in a bad state – such that our wealth has gone, or our family have apostated and left the religion”.

This Du'a protects you from a lot of evil. Some people travel nowadays and when they return, they find their spouses in another relationship! This is why we are suffering, because we are forgetting to make these important supplications.

Abdullah bin Sarjis narrated that the Prophet ﷺ used to say when he travelled:

3

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَمِنْ الْكُورِ بَعْدَ الْكُورِ وَمِنْ دَعْوَةِ الْمَظْلُومِ وَمِنْ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ

**O Allah, I seek refuge with You from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged, and seeing some calamity befall my family or wealth**

Jami` at-Tirmidhi 3439

The Prophet ﷺ used to seek refuge in Allah from turning back on his ﷺ heels after becoming good, and from the Du'a of the oppressed. When you're travelling, you have to be careful not to oppress anybody. If you do, you should be very careful because the hadith tells us:

4

اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

**"Stay away from the supplication of the oppressed as there is no screen between his invocation and Allah."**

Sahih al-Bukhari 2448

The meaning of no veil between Allah and the oppressed one is that the Du'a of the oppressed person is direct. Another Du'a that you should say when you are travelling is:

5

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا بِنُصْحِكَ وَأَقْلِبْنَا بِدِمَّةٍ اللَّهُمَّ ازْوِ لَنَا الْأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ

**‘O Allah You are the companion on the journey, and the caretaker for the family, O Allah, accompany us with Your protection, and return us in security, O Allah, make this earth short for us and make this travel very easy for us. O Allah, I seek refuge in You from the difficulties of the journey, and from returning in great sadness**

Jami` at-Tirmidhi 3438

# Making Du'a When Seeing a City

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*Chapter Nine*



The next etiquette someone should observe if they want to travel according to the Sunnah is to make the following Du'a when seeing a city.

1

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنِ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا

Hisn al-Muslim 208

The Prophet ﷺ would make this Du'a whenever he ﷺ would see a city which he ﷺ wanted to enter. He would ask Allah by saying “Allahuma”, which means “Oh Allah” or “Yaa Allah”. Then he ﷺ would say “the Creator of the seven heavens and whatever they cover [i.e., the creation in it], and the Earth and everything it carries on it, and the Lord of the Shayateen and of all those that they misguided, and the Lord of the wind and whatever it caused to produce crops. Oh Allah, we ask You to give us the best of this city or village, and the best from its people, and we seek refuge in You from the evil of this land and the evil of its people”.

If you make this Du'a when you travel, you will find that Allah will only bring you goodness from that city. It will be as though evil does not exist in that city, because Allah will protect you from it. Ustadh Abdulrahman Hassan, may Allah preserve him, swears by the Lord who permitted him to swear by Him, that this is what he has seen on his journeys.

Whenever you leave this Du'a and don't say it, you are vulnerable. Perhaps you might meet the best of that city and perhaps you might meet the worst of that city. However, when you beg Allah in this Du'a, then Allah will protect you from the evil people and the evil things in that land.

Ustadh Abdulrahman Hassan, may Allah preserve him, saw two people who went to the same city at the same time on the same plane – one of them made this Du'a and the other didn't. The first one only saw goodness and the best of that city, whereas the second person saw evil and the worst of that city. So, we should always remember to make this Du'a because it will protect us and shelter us from problems.

# Saying Allahu Akbar and SubhanAllah

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*Chapter Ten*

Another thing we should do if we want our travelling to be in accordance with the Sunnah of the Prophet ﷺ is to say Allahu Akbar whenever we are ascending, and to say SubhanAllah whenever we are descending. This can even be said when riding an elevator/lift or climbing a mountain, as well when a car is going up or down a hill.

1

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسَافِرَ فَأَوْصِنِي . قَالَ " عَلَيْكَ بِتَقْوَى اللَّهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ " . فَلَمَّا أَنْ وَلَّى الرَّجُلُ قَالَ " اللَّهُمَّ اطْوِ لَهُ الْأَرْضَ وَهَوِّنْ عَلَيْهِ السَّفَرَ "

**Abu Hurairah [may Allah be pleased with him] narrated that a man said: “O Messenger of Allah (ﷺ), I intend to travel, so advise me.” He said, “Hold fast to the Taqwa of Allah, and (say the) Takbir upon every elevated place.” So when the man turned away he said: “O Allah roll up the earth for him and ease for him the journey.**

Jami` at-Tirmidhi 3445

The meaning of rolling up the Earth in this Du'a is for Allah to shorten the distance. Of course, the Earth will not physically be rolled up for us – but the distance will feel as though it's very close. This hadith is not specific to the man who asked the Prophet ﷺ for advice. Rather, it is for everybody. So, if you come with taqwa on your travels and you say Allahu Akbar whenever you ascend, then in shaa Allah you will also be included in this Du'a of the Prophet ﷺ.

2

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا

**Abu Musa Al-Ash`ari said: We were in the company of Allah's Messenger (ﷺ) (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater.**

Sahih al-Bukhari 2992

There is another narration that tells us what to say whenever we descend from somewhere:

3

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا

**Jabir bin `Abdullah said: Whenever we went up a place we would say, "Allahu--Akbar (i.e. Allah is Greater)", and whenever we went down a place we would say, "Subhan Allah.**

Sahih al-Bukhari 2993

So when you climb somewhere, you say Allahu Akbar, and when you come down from somewhere, you say SubhanAllah.

# Seeking Refuge in Allah

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*Chapter Eleven*



The next thing someone can do in order to travel in accordance with the Sunnah of our beloved Prophet ﷺ is to seek refuge in Allah whenever you come to a place.

1

من نزل منزلاً ثم قال: أعوذ بكلمات الله التامات من شر ما خلق: لم يضره شيء حتى يرتحل من منزله ذلك"

**Khaulah bint Hakim (May Allah be pleased with her) reported:I heard the Messenger of Allah (ﷺ) saying, "Whosoever alights somewhere and says:(I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place."**

Riyad as-Salihin 982

This hadith shows that absolutely nothing will harm this person if they make this Du'a, until they leave from that place. So, when you come to a place then make sure you say this Du'a. It is a Du'a that is very easy to say and only requires a matter of seconds! However, you must say it with an open heart and a conscious mind. Whenever you leave that place, you are no longer protected by this Du'a. Many of us forget these simple, basic supplications and because of that we suffer a lot.



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